

M1963
Wednesday, November 11, 1970
New York City
Group III

Mr. Nyland: Well, do you have to stand probably? I remember a cartoon in one of the papers when there were no seats at school ... in the school. How to solve the problem? Each per ... each boy or girl would sit on the knees of the other one in a circle.

Sit. That should take care of it.

Why are you all here? Because it has been announced that this was going to be the last meeting in New York for a little while and that I'm going to change my tactics? It's not that I will not appear every once in a while in New York. I'm not going to take root in Warwick—and ah—if I want to come to New York that I would have to be chopped out. I will be here once in a while, not regularly. At this meeting I would like to see if we could come to some definite conclusions about Work, you might say as a 'resume,' and make it a meeting that then could become useful as number four in the little series of these three preceding ones.

Is someone at the door? Can they come in or...

Unknown: They just did.

Mr. Nyland: Hah?

Unknown: They just did come in.

Unknown: I'm in ... [laughter]

Mr. Nyland: A voice out of the dark. Well, what will I say. I'm glad?
[laughter]

So it is always that kind of a question: What do we talk about? When one has a large group you know the difficulty is when people get together and all of them come for some reason or other, the reason is very seldom the same. And even if the reason is in general that you want to talk about life, or a different way of life, a different kind of life which we call 'inner life,' also then, the attitude that one has towards it, the condition in which one is when one wishes for that is very often quite different for different people. So there is no general answer really that would apply and could be convincing to a great number. And it is difficult to be selective in saying what one wants to say than only the one possibility is to become much more essential and much simpler, and not talk too much about generalities and even about ordinary life.

And that I think is a principle for talking tonight is quite right, because we want to talk about something that has to do with a possible development and which is potential at the present time and which really does not belong to ordinary life. And that immediately brings up another question: Why is there interest in Work on oneself, and why is one really engaged in a problem of trying to understand Objectivity? Aside from the fact that it can be explained of how to get there, the question always remains: how desirable is it for me? And

that again links up with how am I at the present time, and why should I wish for something else? And that again leads to another question: Do I really know what I am in such a way that I know I need something else?

Because many times when I simply live and I have certain experiences, I do not really know if they are necessary, or if they are useful, or that I could do without them, or that I would even have a chance to select. And about such questions we really have to be much clearer than we usually are because, if we talk then about Work, where will it fit? And if I then meet difficulties in trying to Work on myself, what is it that prevents me from having a constant desire for that, and even if I have such a desire I may become a little bit abnormal. And it's not that one should not have such desires. I think it's quite right after one understands exactly the condition in which one is. And we've explained and talked about that before, of being bound. Even that kind of a bondage may be quite alright for some time, and who will tell us that the bondage, when one experiences it, is not useful for the growth of a person? Because about that we have no particular kind of a measurement. We know that we have to live life sometimes as it is presented and sometimes as we like to choose it; and not knowing the consequences of such a choice we may be faced with conditions which we don't care about; but then many times it has already gone so far, and you're on that kind of a road and you have to continue. And many times also that when one continues, you don't want to give up because you feel that it is necessary for your own personality and your own what I call *ehrgeitz*, that is your vanity

to some extent: that you don't want to give up and be considered a ... a very weak person.

If in your vocabulary the word 'strength' and that what a Man should be has a particular place and a connotation which is desirable, I think this question of wanting to Work on yourself and also when you come to Monday evening and want to ask questions, what is it really that you want when you ask a question? And is it really clear that many times you do ask a question which is not sufficiently formulated and that sometimes the answers do not fit at all? Is it your fault, or is it sometimes the fault of the nucleus? Not being able to understand where you live; and of course it is very difficult for them because they don't know you, and you ask questions which belong to your life and from your standpoint you start to ask. And you formulate in a certain way because that's the way you have been educated, and the words you will want to use, of course, have to be based on your own acknowledgement of that kind of a knowledge, or that kind of an understanding, or perhaps even be based on an experience of your own which may be very difficult to communicate to someone else—a stranger more or less—even if they have an intention of wanting to find out where you live, it may be sometimes quite impossible to understand your conditions of life. And to generalize about that and say yes we want to develop an inner life within oneself, it comes again back to where is my inner life starting, and what will I do to develop it? But the main question is: Why do I need it?

I think in Work and having listened to practical ... no, I would say to all the tapes of Monday and knowing what I have said on

Wednesday and knowing also what you have listened to on Wednesdays when I haven't been here, I come to a conclusion that you forget ordinary life. And that your answers are not clear because you don't explain what you really want, and you don't elucidate where your question comes from. And it's really many times your fault that you are not clear because you do not really know what it is all about, and your motivations are not clear enough for yourself. Or even if it is a little bit clear, you are not strong enough to insist for yourself that that is an aim.

We always come back to the question of aim, of what it is that you have experienced which then—not having an aim—you still believe that if there is an aim you would be able to put your mind a little bit more at rest or, as we've said before, to find something that could give you ease within yourself and an equilibrium, a balance between the different motivations of yourself.

One can say, of course, that Work is so simple, but what is the use talking about Work and attempts when that is not at all your question? Your question is many times simply mixed up with what you experience in ordinary life. And you don't like what you want out of ordinary life and you want to tell about that: how can I get rid of a headache without emphasizing that you want something else. And the whole problem of wanting something else which is not of this world of course can never be described in the terminology of this world. When one wants to talk about Objectivity you will remain subjective in discussing it. And to have a concept that you can say this is 'Objective,' would be a concept which cannot even be pronounced.

And if you want to say that, although it may not be intellectual—I feel it—you have no way of communicating what is really bothering you.

So I think it is very necessary to know yourself first even before you become interested in Work of this kind. And it is exactly that kind of knowledge in ordinary life, unconsciously carrying on whatever we have to do with whatever motivations there are in ordinary life. If that gradually could become clear, it would be much easier to say where certain things are lacking and then you can go after it. Because that is a principle that one can understand. If I in ordinary life having been brought up in certain conditions and then find out that I can earn more money if I acquire a certain dexterity, or learn to tea ... learn enough so that I can teach, or that I can make a living in any other kind of a way I've prepared for, I go through examinations, and tests, and then being compared perhaps with other applicants for a job, and finally getting it. Then I will know that in doing it sometimes, I'm not at all perfect and I still have to continue to learn to become a little bit more dexterous in what is required. And, if I don't like what I supposed to do, I leave and I try to find another kind of a position somewhere else.

It's very much the same with what we call 'Work on one's self.' I have to learn what it is really that I want for my inner life; and all I have is my outer life with a little bit of inner life; and I call it sometimes feeling, and a wish, and a desire, and aspiration, and all the different words I can use for it, but they are quite limited in my own vocabulary because I have not been taught enough in the first

place about the existence of ordinary life, and in the second place there is no room for it on this Earth.

That is perhaps the most terrible thing. Here we have gone through an election period, and politics and politics, one after the other, talking a tremendous amount of 'knowledge,' so-called, but nothing else but empty words and promises, and conservative and liberal, and accusing each other and then telling how they are going to do this and that and so forth. And it was really, in my opinion, the most horrible experience I've had in having been present to many elections during many years. I think this was the most awful I've ever gone through. And don't tell me that you're not affected by it. And it is of course obvious that when you live in this world that all the conditions are going to affect you. And you will feel it, let's say in your 'pocketbook,' when you have to pay more taxes because so-and-so who is now in charge will say, "Yes we have to settle the strike," so of course the product that is being made has to absorb whatever is the contract, and if the state cannot afford this and that or the policeman cannot be paid by the city, where will that money come from? Always out of us, out of this consuming public, because it's not going to be given by anyone and even if it is a credit through the banks, we still have to pay interest and return it—whatever we have borrowed.

But that is even a minor question, because we are in this ordinary life dependent on many people we have to deal with and the relationships, even if we select them and hope for the best, after a couple years they may run dry, and without being pessimistic I can

certainly assume that I will not be always the same. And how will I increase my understanding about anyone else I have dealings with when that what is given to me already is a little non-palatable for me in the beginning and not wanting to continue, and going against the grain and constantly finding out that I'm up against it, what will it create in me psychologically? Where is my wish even at such a time for ordinary life?

And so, I have to live an ordinary life consumes a tremendous amount of energy. And even if barely I can make a living, and I think all the time of what has to be done about such and such a debt; and I borrow from the bank and there is interest to be paid every month and otherwise my car will be taken away from me; and all the different—let's call them 'accidents' that do happen in this world about which we hear and read and think and we are affected by them. Where are the friends even with whom you can talk about them and agree? And of course, there is no uniformity in any kind of a direction—even the superficiality of politics and economics and the economic world. And of course it is not only true there; it is true in all directions of one's endeavor, all the different interests. It doesn't matter if I become scientific. I will not agree with many people because I have my own ideas of how the universe is built up, and what I think an electron is, and art. All these things we have talked about before. Philosophy: what is it that we can now agree on when we cannot even agree on the most stupid little things and fly off the handle—no control, angry, losing energy and knowing it; not being able to do anything about it to, you might say, to 'harness' it; to keep

my mouth shut and not to say anything because it will do me damage, and after a little while when I am by myself I explode.

And still I'm young because I want to live and I have definitely a task to fulfill with my life because I happen to be here. Like it or not I will make the best of it. And so, where are my talents going to? And how will I utilize them, and what will I understand of relations with other people, and why should I work on myself when that what I am is already derelict? It is sometimes a wreck. You know that; you know how you are. You know how you constantly try to do whatever you possibly can with the least amount of effort. You know that if you don't get enough sleep because you happen to have a party and you sit up a little late and still the next morning you have to be up and appear on deck. And there you are, sleepy. You think your work won't suffer? And your attitude is right? Do you think it is nice to find and invent lies because you missed the train because you got up too late?

What are we really as a human race? With all the differences that there are between us we cannot keep our mouth shut; and we have to argue about it, and write long articles, and read in magazines, and all the rest. What is there that I want, and where can I find it? I've talked about that once in a while, about where are statesmen? Where are men? Where are what Gurdjieff calls 'remarkable men?' And is our society a little bit too big, so that we don't even know what goes on? And simply we do the best we can and it is not good enough and we know it. We're not so stupid.

And still perhaps we want to look for something that we call a development of 'inner life' in order to get away from what we now experience in outer life. And that doesn't solve the problem, because then you may as well go to heaven right away and forget about the Earth. And then it bothers you because your Conscience may tell you that there is a responsibility you have for this life, particularly when you have relationships and marriage maybe, and children, or father and mother, or all the different friends that you ought to care for, or those who are a little crazy, that you may have to do something about them because you care for them also. All of that.

Where will we go, and what will we use as a guide for going, and are we going anywhere? Because this is really the problem: Can I believe that I will get somewhere by living on Earth aside from having a little money maybe? And I don't know how many cars you want in the garage, and the chickens in the pot and so forth, or how many friends; how many TVs for the children—one for each in their room, and that they can sleep all by themselves and invite their little friends, and a party, and playing, and enjoying yourselves. Of course, we're not talking about that—I know. But I'm talking about the average state of oneself, that even if you are not either poor or rich, what is it that you are as a personality that could be used for the purpose of building something on? What is there as strength in that kind of a foundation?

I think we must really talk about that a great deal, because it will influence your desire for Work. And then when you wish to Work it will influence certain results, and you will constantly be led astray

because the energy that flows into your unconscious state will remain to be required. And Work does not mean that you can forget about your ordinary existence, because it is not that kind of a panacea. It is not living in a church; it is meant to be applied in daily life so that then that religion can actually become vital to you and have substance and a meaning, and that you then can say I hold on to the possible development of my inner life when all the rest, it kind of falls away from me or I don't want it. And still, I'm up against it, because I cannot withdraw from the world; because then I don't live at all. And to find this kind of an average, and in between this chaos to find a road, and to continue to have motivations for the wish to develop an inner life with the assumption even that there is a little beginning.

And one can philosophize about that more than enough and settle certain terminology among us, and use the terms in a certain way and at the same time not having any experience represented by such terms. You see, the difference between Gurdjieff and some of the others—also I would say 'well-meaning,' of course and also a result of their thoughts and their feelings and without any doubt having value—what will it help me to know what the different philosophers have written about in their books when I read it and enjoy it? Do I take it in? Do I take in the Bible? Do I follow prescriptions? Do I want to? Do I go against the grain when it is difficult? Is it worthwhile for me to overcome difficulties, and why don't I settle down and just forget about Work on oneself and concepts of Objectivity?

I say it has to be very clear what you want because on that you will have to base your questions. And the question can be very

simple. I find myself in a certain state which is for me not satisfactory without determining immediately what it is that is bothering me. It is not right and I say I am in such a state that I wish to grow out of it. If you want to say in general: I am bound by myself and I cannot get rid of the bondage; and I'm still living on Earth, and I want to do something with this 'me.' If I say I consider my life as a responsibility, how can I create conditions in which that responsibility can be discharged? How can I find a certain means for my life that my life is not ... has not been done any injustice to? That I know that my life is still safe and pure and remains what it is, and that all that I want to lose is a couple of manifestations which are deleterious and do not belong to me as a Man—the way at least I look at the possibilities of my growth to become a Man. And we have defined what is a Man: to be able to do, under any condition, and to understand why.

What is my inner life? Something that is ethereal, that is finer, that is purer, that is less dense, that can help me to be able to walk through life when life itself on Earth, as expressed by the manifestations of my physical body or by my ordinary feeling or by my thought processes, when I feel that that kind of an expression of my 'life,' as I call it, is not becoming to me as I think I ought to be. There has to be that kind of an aim or an ideal towards which one has to strive, and then I say I will try this road of inner life development, 'spiritual unfoldment' it is sometimes called.

All kind of ways by which one can express what I really want, but it has to be based on that what I am and then the question comes up: How? And I say, in accordance with Gurdjieff, you have to accept

yourself as you are. And you realize now that that is a bombshell. Because you cannot realize what it means until you start to think about it and to accept yourself as you are without criticism, without wishing to change it; even as one says, "To realize that life is in me, and I don't want to look at the form in which it happens to be," all that becomes simply abracadabra. It has no meaning in my life because in my ordinary life on Earth I am identified with everybody around me and with the Earth itself. And in my thoughts and my feelings I remain identified with my body because they happen to be in that body and they belong to it as organs having developed and giving me capacity for thinking and for feeling, but nevertheless it is identification all throughout.

And now the prescription is something in you has to accept yourself as you are. And that we know it is needed, because I say I want freedom from the bondage of the Earth. If the freedom is expressed in my subjective behavior and manifestations, it means freedom from subjectivity. If subjectivity on Earth is identified with the Earth itself and the Law of Gravity of the Earth which keeps me here, then if I want to become free something has to take place in the direction of non-subjectivity. Even if I call it 'Objective' without knowing really what it means, at least I know that there is something that I have to do about it to make sure that there is no more subjectivity left.

And then one gives very simple rules: creation of 'I'. And what does it mean? I say 'Objective faculty.' How can I define it when I don't know what my ordinary faculties really are? And I try to find out

from my sense organs how they function; and I don't know enough but at least they are useful because I can see, and I can hear, and touch, and smell, and all that. And my personality is pretty good for that, and the Earth is pretty good, and my unconscious state is pretty good. And I can have a lot of fun and pleasure in this life. And I want to go after it because I think I'm entitled to it because I was born here so I make the best of my conditions and don't bother me about Gurdjieff now.

Why should I Work on myself? You have to ask such questions because there is going to be a time that you will want to throw Gurdjieff and the ideas away. You will say it's useless; it doesn't work in my case. It takes too long, it's too difficult, and after all why should I? Let me simply die and then I will see what happens after death. If there is life after death, why bother now with that kind of a religion. I'm satisfied to go and listen to an organ, and have music, and go to a church, and have every once in a while a nice little talk from some kind of a minister who puts me halfway asleep. But I want to sleep. I don't want to Wake Up. I don't want to have anything to do with that Waking Up process because it's too difficult for me. Leave me alone; I want to rest, I say. I want not to be disturbed.

Try to be very honest about these questions, because as I say, they will come up and you have to face them because you have to take towards them a very definite position when you want to Work on yourself. Because Work on yourself does not mean I read, or I sit in a meeting and I listen; and I get engaged in certain things, and I say, "Oh yes, how wonderful, and that man Gurdjieff he did know; and All

and Everything, what a book; and the Remarkable Man he describes, yes, very useful to hear about Skridlov and about all the others, and wasn't he fortunate to have a father the way he had," and all what goes with that.

What is it of me when I consider myself in this light and then I say I am bound and I want to be free, and what do I know about myself. There's a long period of learning about oneself. One is interested in self knowledge: first what I am, what I do, and how I behave. How I am in an unconscious state, I want to know; what it is that this personality claims. And what the thoughts are and the idiot thoughts which dream about freedom; again, from what? And what should be developed? And what is potential in me? And why should I believe that the emotions can grow and become deeper and deeper and then what will happen to them? And what is this Soul that one talks about? To build it; again, for what? Continuation of life? Can I understand eternity? Can I believe that life always has been and will be? Can I believe in that kind of a God who is there in Infinity and try to fathom such concepts? Is my brain even capable of trying to think and think through until it comes to conclusion?

If it were so, we would all come to the same conclusion. And it isn't even true when one becomes an expert, let's say, in the scientific field. And how many different theories that do exist and remain in existence and change every fifty years, change their character? On disclosing more and more 'information,' one says, but are we so much further? Of course, I don't want to bring that question up because we don't know enough about the past. But consider it simply: Are we at

the present time capable of being called a Man? Am I in control of my thoughts? Can I say what I want to say and not say it in the way I want to say it? Can I understand people to be for them what is required for them? Can they grow because I in my activity towards them do damage or help them? And what do I help them with? Not ordinary life, not giving them ten dollars but for their inner life. We now talk about that: inner life, of something that doesn't belong really to this Earth. And that I wish now, and I say I want to Work on myself to develop inner life; and I must remember—what is it?—and I must remember that that is my aim when I Work. And I must remember that that is my aim when I ask a question. And that is my aim when I listen to an answer.

I want to have something for my life as it is now, and I want an answer to start from the level where I live so that then when it is linked up with that I'm perfectly willing to go along with a logical building up to a logical conclusion so that I can understand it with my feeble mind. That is what I expect of a person when he says I will answer your questions. And then, what does he give me? Maybe cake, and all I need is a little bit of bread; that's all that I need at that moment, and maybe tomorrow some cake. I'm not interested in descriptions of Work. I cannot do it. It can give me perspectives where I want to go in which I say, "Yes, that will be marvelous to become a Harmonious Man," and trying to define harmony—harmony of the spheres. Notes that belong together in accordance with certain scales or tonalities and that the rates of vibrations seem to fit together

and there is one uniform chord that sounds all throughout the whole world. Sure, it's lovely.

But here I am. I sit here in a group. And it is hot, and it disturbs me, and I keep on taking this perspiration from my forehead. And I sit a little bit too close to my neighbor, and maybe I don't want it, and maybe I get a little tired. And maybe I say, "Why doesn't he come to the real point?" The real point is 'right now', that—you exist at this moment. If you know anything about Work, why don't you Work now? Why don't you now become Aware with something that can be Aware which is not subjective and which is a process mentally explained? Why can't you now behave as if God is with you and is looking at you? And how will you then try to rearrange yourself?

Have you ever imagined if God has any meaning as a kind of a term and use whatever you wish for it, something that is higher for which you have respect, that sometimes even you pray to. Imagine it to be there and what would you do? Straighten out your tie? Sit up straight? Look serious? What is it that you would want to do in the presence of the Lord? You expect the Lord, in some way or other, to enter into your ordinary life. And you attend to ordinary life, and you forget about the Lord because then you really don't need it; only at times when you're up against it, then you will pray. When you want rain and then you pray for rain, why? Are you entitled to have rain? Because you have sown grain and you want it to grow or you want to take care of the flower garden?

What do we want and what do we know about ourselves that is right that we should want? Because that always will remain the

problem and to become very simple: Here is time flowing through one, and I wish to catch this time, to hold it up, I say, for 'moment,' as if at that moment time did not exist for me, but my life continues. I have a body and I say, "In this body, no manifestations." I stand still and I breathe a little. Can there be anything Aware of the fact that I still am alive although I don't manifest, I ... just having a body. And it is required that something becomes Aware of me existing. And when I try, and I try to reduce my thoughts, and I don't want any feelings to interfere, and I don't want to be tense with my muscles. Can I actually for one moment even have that kind of an experience, you might now say, of 'at Oneness,' in wishing to become relaxed all throughout in all three centers, and then to Work as we mean Work, as we try to understand the rules of Work, as we try to introduce in that Observation process of an 'I' a concept of Impartiality? To be able to accept myself as I am and to be able to make time stand still, and have the realization of a moment in which then all subjectivity including manifestations, including all the different ways by which I now behave through my body seems to fall away and what remains is the existence of myself as life: As if at such a time God could be and see through me and meet me in my life where I live.

You see how completely difficult such a process is. And how one has to start at the very beginning and time and time again, and how much infinite patience there is really needed in order to accomplish even a little bit. And then of course one asks, "Is it worth it?" And you're quite right to ask it, because here is Work and it is difficult even if it sounds simple. And why do you want to bother? Because

what is really involved and what can you expect and what do you hope for in the future when five years, ten years you devote to this kind of Work and try to become Conscious, and it seems as if it eludes you every time?

Is that it, John?

side 2 Mr. Nyland: And of course it is not that I don't want to become cheerful. It is only to talk every once in awhile about the seriousness with which one has to meet these questions, and the way one has to attend to it in a very serious way—ordinary too, in-depth if you like, but at least honest to see if it has any value and to find out if it does have that value.

Let me say this: It is independent of the reaching of your aim. You may as well forget getting to the aim which you now have. You will never—for two reasons. One is that you don't know the aim and you can't describe it; the other is that you constantly will change it. And you will never reach it because the aim for a man is Infinity. How many life cycles you may have to go through, also that's problematical. It doesn't concern us. It is all right to be able to say there are 'seven' levels. It doesn't have any meaning whatsoever, than only saying that perhaps it's like the Law of Seven and before I come to the Law of Three I have to understand the Law of Seven, and before I then understand the Law of Three I have to come to unity if I want to understand terminology now attributed to the law of God —'Omnipresence,' and such terms. So we don't talk about that.

We talk about ordinary life now, and how can I now introduce an element that will be helpful because that I need in this world. And

more and more in this world because there is nothing in this world that reminds me. Something has to be started within, and how that is kindled perhaps it's a very difficult question, because I don't know when I became interested in Work on myself. It may even be that I've heard a great deal before and never actually had any intrigue ... it was not intriguing enough. I was too busy with a few other things and I didn't consider inner life important enough because I said maybe it doesn't help me professionally. Although I do remember that I've said, if this can help me to sleep less, I'm all for it. And of course what I meant—that physically I could do with four hours—because I was so busy; I had to do reading, studying, clipping things out of a newspaper, pasting them up, putting them in a book, studying, writing essays, doing this and that in ordinary life, and I needed time and I couldn't have it because I was too tired and I wished I could sleep only or have to do with four hours so that then early in the morning I could get busy again. My whole wish at that time was how to improve my daily life, how to have my body become so under control that I could continue with my daily life. It did not appeal to me as far as going over from an unconscious to a Conscious state. I didn't even know what was meant by Consciousness let alone Conscience. There was no guidance, but I attempted and I said, "Yes this is an attempt at Observation. This is an attempt of the creation of an 'I'." This is my wish that this 'I' becomes Aware of me. I wished this 'I' could continue to exist so that then that 'I' would experience a state of Awakening so that if it then in the Awakened state could be with me long enough, something could change in my unconscious state

because of the presence of something Objective. The same way as I would say if God could take me by the hand, of course I would be a different kind of a person. Because He would take care of me, even in the best ways by which I would take care of ordinary life. It still became a question: Is it really right if I do things without—how will I say now—‘God’ again, without a possibility of belief of a development of my inner life, without a concept of Objectivity? Without admittance that there must be a certain guiding force, and an intelligent one, which belongs to the universe as a whole and of which I of course am a part; and a little bit of something, speck of dust on the Earth, but still having a mind which wants to think about the possibility of growing up.

Of course it is strange, and I don’t know at what time one says, “I’ve become dependent now on my inner life being there because without, my outer life is not satisfactory any longer.” And it becomes even a little boresome; and I don’t want to repeat all the time the same damn nonsense and cliché after cliché; and not knowing what to say at the proper time because I’ve used up all my words; and nothing can be added to it than only a few little data in my mind which of course have no content because my experience is limited as a Man. And that we have talked about—the limitations of the centers of a personality—and then the potentiality which could grow out into something of a different kind of a level; and one simply says becoming ‘Objective,’ in one’s viewpoint having a Consciousness belonging to a higher level than the Earth, having a Conscience which belongs to a level indicated by the planets, having a body which is not

predominating all the time and having its own wishes, but where the wishes of the body are submerged and subordinated to whatever there is of mind as Consciousness and feeling, or emotions as Conscience.

So that the whole affair becomes quite a different kind of a picture: What do I wish to become as a Man? And now I start to compare with what I actually am, and that is why it is necessary to have that kind of a self knowledge. Because it is not Observation that is right from the start so complete that is hundred percent Objective. Nothing of the kind. You make an attempt: It's ninety-nine percent subjective and remains with your ordinary mind; but the ordinary mind is willing to help a little bit for that Objectivity to get started, or to allow it to grow, or at least to make a little room in your brain so that it could start to function in accordance with different kind of rules; that one knows that whatever is needed for the Objectivity has to fulfill certain functions belonging to an Objective world and not to the subjectivity of the thought process. I simply call it an 'Awareness,' because that's a good name for it to distinguish it from thoughts.

But what is it that I really want for myself as a Man to become one? To be, really in that way then harmonious and again define it, but not all the clattering nonsense that I'm now engaged in, although it has a value because I live on Earth. I need some money; I have to pay; I have to live in a house, it shouldn't leak; it costs me money to get a car if I need it; I have to pay taxes; I have to deal with people. I'm all the time unconscious, and I remain unconscious all the time;

and let that be clear, because I am not capable of even being Conscious even if I have the stupidity of wishing for it all the time. I mislead myself. I can Work only at certain times. And it is only by an understanding of what I am that I then at certain times allow myself to try to Work because Work in itself is something that gives me insight into the holiness of myself. It becomes the usage of sacred information for me; and when I want to grow up I want to grow in that direction and not become just a good, nice, kind, little Man on Earth. I want to be free from it.

We've explained it many times now, and you know it: the bondage of the body; and you know that the body is the Earth; and you know that the feelings are the planets; and you know that the mind should be your Consciousness like the Sun. And that is what we strive for, and that is what the questions should be based on.

Where is my inner life when I want to make an attempt? Where does it come from. From my feeling? Do I know that there is a satisfaction in my feeling when it actually comes from there, which is not in my mind when I have the satisfaction of getting the right kind of an answer and just pigeonholing it in my brain. I want something for my life in experience. I want to be able to live and use it. I want to be able to apply it in the most simple conditions of myself. When I talk to my superior that I know what to say and how to behave and how to be in his presence, what is required by that kind of a relationship. I want to do away with what I consider simply self love because I have nothing really to base it on. Why the vanity. What is it when I'm so-called 'mechanical' and I cannot believe that I am but

nevertheless I see here and there little instances and indications that I am and I become suspicious because maybe it is true.

And I don't want to believe it, but I want to find out. Because for me Work is an adventure. I want to enter into a different kind of life and, it being an adventure, I am joyful because I want to uncover something—something that is not visible at the present time—and I want to make it grow. I have towards my life the beginning of this what I call 'Consciousness,' such a desire that somehow or other it can receive more attention, more care from me; and that I can use whatever there is already as life; if I say 'God given,' it certainly indicates that there is something in me that belongs to Him and that I can belong to God, but without again defining it and without saying it is this and that and going to all kind of doctrinal questions and dogmatic statements. Leave them alone.

I get up in the morning; and I see the Sun; and there is a day ahead of me; and I have to work in that day, unconsciously. I have to do this and that; and I go to the bathroom; and I dress; and then I eat a little breakfast, maybe; and then I run for the subway or the car or whatever. There goes my life.

And where is my inner life? When I talk to someone kindly, it's part of my inner life; yes, it's true: it is the beginning of something. It's the beginning of communication of certain things for myself to someone else. It's the beginning of a giving. It's a beginning of wishing to share. It's a beginning in an unconscious state to make a little difference between that what I am and what someone else is and the recognition of life of someone else for the sake of his or her life

that I want to do something for them; but it has to become much more useful and not just a little exchange of even things which they can buy as well as I can buy.

I'm talking about something from me that is precious and that I can have if I Work for that, and then when I do have it I wish to share that because that is the reality of my life. Not the ordinary manifestations; there are thirteen a dozen, and honest I don't care very much for them when I'm interested in growing up. I will take care of my life on Earth and I will perform the duties that are needed. I don't worry too much about it. But where is the energy ... my wish, where is the division of such energy? Where do I want the wish to go for the creation of an 'I' if this 'I' is what I want? Also that you must be clear: I want something because I haven't got it, and I believe that if I had it I would reach somewhere where I'm not now. Exhaust all the possibilities of any religion. I've said it many times: Read whatever you like, do whatever you like, but see if it actually makes you grow up in this sense—of becoming more free from yourself.

Of course so obvious: the ultimate aim of a Man's life on Earth is that he dies. That is the freedom from his body. Why do you think everybody dies? To make it clear to them that that is a requirement for a Man to know about—that's all. Otherwise life would continue to live on Earth, but it stops at a certain time. And during that particular lifetime a Man has a chance to understand *his* life and to find out what to do with it; and to see if that life—if it could become free on Earth—you might say he has a 'jump ahead' in his own development.

Also it has to be clear: what is the ultimate aim. I think that a person must become quite mystic and quite religious about that. He has to understand that the totality of all life existing and what we call 'eternity' is a concept that is not clear to one when one is a person on Earth. And in thinking about it, it doesn't help because my mind is limited; but that the concept has to be experienced within oneself, and then in finding life within I can imagine where that life is free when it has reached a point and it is not dimensional anymore. That of course we mean by Magnetic Center—the center, a central point of a Man around which his ... the rest of his life as manifestation seems to turn.

And if I wish to become a Man, the realization first has to be: where is the reality of myself? Leave alone for a little while this question of Impartiality. You will get to it automatically because you will know that you will not become Objective unless there is Impartiality. Because as long as you remain partial you will remain bound, and if the aim is freedom it has to become Impartial. If the aim is freedom from time, time has to become a moment. I mean, there is no way out. It's the only logical solution. And if one understands it that way without knowing when you will reach that kind of state as an experience, you will know when you are on the road; and one little brick after another being used to build a wall, or a building, or a house of something that can then remain based on the foundation of yourself as you are, and the acceptance of yourself as you are, and building it on truth and honesty.

It becomes quite obvious what Work is, and it is also obvious that regardless of the difficulty it is worthwhile. I make attempts to the

best of my knowledge. I become interested in the possibility of inner life not only existing, but probably growing. I make such attempts from the best standpoint of my mind and the best standpoint of my heart. I try to have the purest thought about it and the purest emotion, and with that I start and I 'Work,' so-called, on myself. In the eyes of someone who's already a little Conscious he can say whatever he wishes, he can tell me that is not Work. I don't give a damn what he says. I'm honest about what I wish. When I wish to Work I will find it. If it is necessary that I will have to use certain terminology, I will have the experience for it and then I can find a word indicating that experience.

But when I wish to Work and begin, I base it on that what I believe in; and then when I say it I want to make sure that that is the right road for me and that all I want is an indication of: "Don't forget there has to be Objectivity." There has to be an aim for becoming Impartial. There has to be a little understanding at least of Simultaneity, because if that isn't there, it is still dark. There has to be a light ray in the darkness if you want to Wake Up. That's the idea of an 'Awakening.' And even if that what Wakes Up is so small; and even if it will require patience and feeding it for a long time maybe with the material that is at your disposal; and purifying it, and rectifying it, and distilling it over and over again until it becomes essentially pure and quintessence if you like until finally you know this is really the Golden Fleece. This is what Percival was looking for. Then of course there is a difference and I look back on my attempts in the past and say, "But that what I did six months ago, it was not really

Observation, but now I know.” And in another six months you’re in the same kind of a position, because you realize that that what you knew was not as yet what you then know. And that is growth. There is no end to this kind of growth into eternity.

This is what we mean by freedom, because everything on Earth is bound and everything on Earth stops; and when it has stopped it loses its life, and the laws of the Earth will cause it to be destroyed. That’s what I don’t want. I don’t want to be destroyed, I don’t want to get into my grave and nothing is left. I want to continue with my life as I now know it, and not because I think it’s worthwhile. It is only worthwhile in the light of life totally existing of which I am part, and when I become aware of that fact, that what will govern me is the desire to continue that life because that you might say ‘belongs’ to God.

I don’t think that I will ever get rid of such terminology for myself, because I have to continue to explain it in a certain way until finally my mind is clever enough to be able to do without words; and that my heart will know when it vibrates in a certain way without determining the rates of vibrations; that the certain words which are concepts and thought forms have gone over into Awareness forms, and that there is in my mind a definite section already which functions Consciously—and Conscientiously in my heart—and that gradually by more and more patience certain things can take place all the way on the road while I eat my karma.

All of this I must understand more or less; but I also must know that I remain for such a long time an infant on the road to try to

uncover a treasure; and I have to dig for it and keep on digging for it and sometimes it's so terrible because I don't get anywhere. And every time ... You know, it is like a search for water; and there is a dowser and he tells you, "Here; underneath, eighty feet below, start to dig," and you just start and you don't get water and the dowser says, "I'm sorry. It really was an indication, but we'll try it here." And you go ahead and dig again, and maybe you dig many times and the dowser may be wrong several times, but ultimately there will be a possibility for yourself to know when you have exhausted all your ignorance.

One has in one's mind two laboratories. One is capable of unconscious existence in which all the different experiments take place, and it is filled up to the ceiling with bottles and all kind of medicine and all kind what I call 'manifestations.' And next door there is another laboratory and the door is locked. And you don't know even if you ever have been in or you don't know the key, and maybe at certain times there is a chance that there is a key by the grace of God which you find. And you open the door and you look in and it is empty. And that is such a terrible thing, that my inner life is empty and it should be filled like a laboratory and Work with it, and I cannot always do it because the other parts still require so much of my attention.

One continues to Work in that way, by making attempts one after the other in all honesty to the extent of what you understand. It does not mean that your understanding is right, but you will correct it when you remain honest. The verification is your experience: that is

your master. No one else. Gurdjieff isn't, not even All and Everything. Your life is when you know how to look at your own life because that is your own. All the rest you would acquire, but what is essentially your own—your Self, that what is real for you; what comes closest and closest to that what is unchangeable and perhaps after some time becomes permanent and is indelible—and it is written within your heart; and it will be taken over by your Conscience and then that Magnetic Center will start to give its life to that what has to grow with your Conscience, and it will tell you how to make your Consciousness grow further.

These are perspectives, and that is the hope, and that is the wish to keep patience to want to continue with whatever one now knows in as little as one knows and remaining quite timid about that what one has experienced—but as I say, remaining honest in the wish to uncover in this country something that is new as Objectivity which of course, if I define it, has no particular form that I know about.

When I say I want to go to the planets and my emotions are my language, what is the planet of Saturn and what is the language there? I know the influence on me on Earth, but what is it there? Does it help me to bring a couple of grains of the Earth ... so-called of the 'Moon' back with me when I get there from an Apollo? So little. My inner life and my world is within. If God could understand that for me I would understand Him. If my life could be based on the reality of two things existing, of which one is predominant, my outer life; the other being very small, my inner life. And that I as a person have to make an attempt to increase one and to decrease the other, and to

bring them in balance, and pay Mother Nature, and at the same time pay God.

All such terminology from the Bible and holy books and whenever you read them, always try to understand them with your experience. Don't stay with your mind. Let your knowledge be transferred and converted into an understanding of your mind when it becomes Conscious, but let that what is the understanding of your Consciousness becomes comprehension and there is a Conscience. Then the totality of your being at the different level will be much more unified and lighter to be able to live where it should live, away from the Earth but still in contact enough to be able to fulfill your duties on Earth until they have been paid for, at which time you then can say farewell to Mother Nature and wish for Her a good stay while you have a journey ahead of you.

You understand what means ... what it means to wish to Work. You know now where to place it. You know it is not just ordinary life, and it's not a tea party, and it's not easy. But it belongs to that what is most important for a Man: that is the continuation of his life and the comprehension of the term eternity.

Some of you I will see probably at the Barn sometime again; and those who I don't see maybe for some time try to remember, read if you can, don't neglect it. Don't think that what I've said is nonsense. It does make sense to a person who is looking for the truth. And when you want to find out about yourself, then go ahead and don't waste too much time in different directions. Get through with it until you finally

find the pearl of great wisdom. It is Objectivity if you are looking for freedom from this Earth. And I wish you all a good journey into life.

Good night.

End of Tape